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THE PASTOR'S HAND-BOOK

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THE

PASTOR'S HAND-BOOK.

PREPARED BY THE

REV. J. B. BALTZLY, D. D.

INTRODUCTION

BY THE

REV. SAMUEL SPRECHER, D. D., LL. D.

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TO THE

Evangelical Clergy of the Church of Jesus Christ

THIS VOLUME

IS MOST

Affectionately Inscribed and Dedicated

BY THE AUTHOR.

PREFACE.

The Word of God, to be effective when read, must be adapted to the special circumstances and conditions of those whose edification and comfort are sought.

The Bible, indeed, contains words of instruction and consolation to men in every possible condition of life, here a little and there a little, all through the sacred page; but ordinarily not enough in one chapter, on a given topic, to constitute a lesson of suitable length. Accordingly, it has occurred to us that careful selections and proper combinations of the several passages bearing on the same subject, so as to maintain a unity of thought, as well as language, might make very appropriate Scripture lessons for special occasions.

We have felt, for many years, the need of a small book containing readings of this sort. Ofttimes we are called upon to visit the sick, and to officiate at funerals, with scarcely a moment's time for suitable preparation. Under such circumstances a little volume of this kind is of great convenience, and, generally, an economy of time. To a young minister, especially, it is an invaluable help. To meet such a want is the aim of "The Pastor's Hand-Book."

In our visits to the sick and the dying, we

have discovered that the reading of a suitable portion of God's Word has furnished more real comfort to them than any thing we could say; and hence we have prepared readings for them, adapted to all the various circumstances and conditions of human affliction.

But as the Table of Contents furnishes an outline of the character of this volume, it is superfluous to notice the several formulas it contains in detail.

We have prepared readings on a great number of subjects, adapted to widely varied occasions, in concise formulas, so as to present, to the clergy especially, and to the laity in general, a book that may be conveniently carried in the hand or pocket.

Besides a few formulas which are prepared with the aid of history and the Liturgy, it contains nothing but the pure Word of God.

By permission, the formula for the Fourth of July is arranged, with certain changes, additions, and omissions, from a Centennial Exercise prepared by the editors of the *Sunday-school Times*.

As this volume is undenominational in its character, we hope it may be cheerfully welcomed as a valuable aid to all evangelical pastors, in the ever-recurring duties of their high calling of God in Christ Jesus our Lord.

J. B. B.

JANUARY 4, 1877.

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INTRODUCTION.

There are two sources of thoughts and words for the administration of divine ordinances and the performance of religious ceremonies. The one is the experience of the people of God in the course of the history of the Church under the ordinary influence of the Holy Spirit; the other, the thoughts and words given by immediate inspiration as recorded in the Bible.

The religious sentiment, like every other fundamental feeling of the human soul, has, no doubt, in due time striven with some success to find its own appropriate language. And the expressions of the religious states and relations, which in the various conditions of men have gradually come into use, which have at all times found a response in the common Christian consciousness, and which have the consecration of age, will always be found important in such services. But the deep relationships of absolute dependence on the one hand and of free and responsible

agency on the other, of the boundless recipiency, of the deep yearnings of the soul after God as the author and end of its being, as its sovereign and its everlasting portion, of the deep feelings and emotions of submissive and implicit faith, of humble and joyful love, of holy devotion and spiritual sacrifice—these deep and delicate relationships are expressed fully only in the language of inspiration. So deep is the relation of man to God, so vast the religious susceptibility, that it is after all only in the thoughts and words of inspiration itself that we find the full and true expression of the divine sorrows and the divine joys, the divine fears and the divine hopes which affect the soul in view of its relation to the responsibilities of time and the retributions of eternity, in the changes of life and the experiences of death. From no other source can we derive language so impressive to the Christian heart, so sacred to the believing soul, and consequently so appropriate for use in such services. And how abundantly it has supplied us with such thoughts and words, will be seen in this book.

The pastor who has felt the importance of

such a use of these hallowed expressions is here presented with a very skillful selection and arrangement. The author of this Manual informs me that his design has been to give: "Scripture readings for various occasions, formed by combining all the passages on a given subject, and so arranging them as to preserve a unity of thought and language in each lesson, as if spoken by the Divine Spirit at one and the same time." He has endeavored to assist the pastor in giving expression to the mind of the Spirit, to present an appropriate service for each occasion in the touching words of the Spirit; and he has succeeded, at least, in placing under his eye the material which can be effectually used for this purpose. It will be to the pastor a labor-saving help, a light pocket-companion, and a convenient hand-book.

SAMUEL SPRECHER.

THE PASTOR'S HAND-BOOK.

CHAPTER I.

MARRIAGE CEREMONIES.

FORMULA I.

WITH SINGLE QUESTION.

DEARLY BELOVED,—If you desire to live together in the bonds of holy wedlock after God's sacred ordinance, you will signify the same by joining your right hands.

What, therefore, God hath joined together, let not man put asunder. For as much as you have consented together in holy wedlock, in the presence of God and these witnesses, I pronounce you husband and wife.

If a ring is used, the minister here gives the ring to the bridegroom, who puts it upon the fourth finger of the left hand of the bride, the minister adding:

The ring is an emblem of eternity, and you give and receive this ring as a simple and yet very significant token and pledge of this union. Eternal and indissoluble be the bond of your love.

The Lord bless you, and keep you!

The Lord make his face to shine upon you, and be gracious unto you!

The Lord lift up his countenance upon you, and give you peace! AMEN.

LET US PRAY.

Our Father, who art in heaven, in whose presence they stand with hands and hearts united, and who hast heard their vows, we pray thee, look graciously upon them, and ratify the union into which they have now entered. So rule and sanctify their hearts that they may never cease sincerely to love each other, and hold fast their confidence in thee through life. Grant that thus their union may be one of true happiness; that, whenever they shall look back to this hour, they may be able to say with rejoicing that they have faithfully performed to each other the promises now mutually given; and that, guided by thy Holy Spirit, they have promoted each other's highest well-being; and unto the Father, and the Son, and Holy Ghost shall be praise, world without end. AMEN.

CONGRATULATION.

I congratulate you upon this new relationship into which you have now entered, and hope it may be one of true happiness.

FORMULA II.

WITH DOUBLE QUESTIONS.

DEARLY BELOVED,—We are gathered together here, in the presence of God and these witnesses, to join together this man and

this woman in holy wedlock; and now, if you desire to enter this solemn state, I ask you,

J. C., Do you take this woman to be your wedded wife, to live together in holy wedlock after God's sacred ordinance? Will you love, comfort, honor, and keep her, as a faithful Christian husband is bound to do, in all the varied circumstances of human life; and, forsaking all others, keep you only unto her so long as you both shall live?

Answer. Yes.

C. C., Do you take this man to be your wedded husband, to live together in holy wedlock after God's sacred ordinance? Will you obey, comfort, honor, and keep him, as a faithful Christian wife is bound to do, in all the varied circumstances of human life; and forsaking all others, keep you only unto him so long as you both shall live?

Answer. Yes.

If a ring is used, the minister here gives the ring to the bridegroom, who puts it upon the fourth finger of the left hand of the bride, the minister adding:

The ring is an emblem of eternity, and you give and receive this ring as a simple and yet very significant token and pledge of this union. Eternal and indissoluble be the bond of your love.

Please join your right hands.

What, therefore, God hath joined together, let not man put asunder. For as much as you

have consented together in holy wedlock, in the presence of God and these witnesses, I pronounce you husband and wife.

The Lord bless you, and keep you!

The Lord make his face to shine upon you, and be gracious unto you!

The Lord lift up his countenance upon you, and give you peace. AMEN.

LET US PRAY.

The minister may use the prayer and congratulation in Formula I.

CHAPTER II.

INTRODUCTION TO THE MINISTRY.

FORMULA I.

LICENSURE.

GRACE *be* with you. Amen. My son, be not now negligent: for the Lord hath chosen *thee* to stand before him, to serve him, and that thou shouldest minister unto him. Be not thou therefore ashamed of the testimony of our Lord: but be strong in the grace that is in Christ Jesus. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Till I come, give attendance to reading, to

exhortation, to doctrine: because it is given unto thee to know the mysteries of the kingdom of heaven; for whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Neglect not the gift that is in thee, which was given thee: for the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach thee all things, and bring all things to thy remembrance, whatsoever I have said unto thee.

I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their* ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

I give thee charge in the sight of God, who

quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep thyself pure, without spot, unrebukable, until the appearing of our Lord Jesus Christ. For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; rejoicing in hope; patient in tribulation; continuing instant in prayer; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

But speak thou the things which become sound doctrine. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane *and* vain babblings: for they will increase unto more ungodliness. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep.

Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that

they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.

In all things show thyself a pattern of good works: in doctrine uncorruptness, gravity, sincerity, sound speech that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Let no man despise thee.

This charge I commit unto thee, according to the prophecies which went before on thee, that thou by them mightest war a good warfare, holding faith and a good conscience. Consider what I say; and the Lord give thee understanding in all things.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, comfort your heart, and establish you in every good word and work. And the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle *you*. To him *be* glory and dominion forever and ever. AMEN.

FORMULA II.

Ordination.

GRACE, mercy, *and* peace, from God the Father, and the Lord Jesus Christ our Savior.

This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of hands. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us; in all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincer-

ity, sound speech that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity; and follow after righteousness, godliness, faith, love, patience, meekness. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves. Watch ye, stand fast in the faith, quit you like men, be strong. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock. Feed my sheep. Feed my lambs. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane *and* vain babblings; for they will increase unto more ungodliness. *Let your* conversation *be* without covetousness.

But speak thou the things which become sound doctrine; be strong in the grace that is

in Christ Jesus; endure hardness, as a good soldier of Jesus Christ; be not weary in well-doing; and warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*. Them that sin rebuke before all, that others also may fear. These things speak, and exhort, and rebuke with all authority. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. And when they had prayed, and laid *their* hands on them, they sent *them* away.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory forever and ever. Amen.

CHAPTER III.

Installation of a Pastor.

FORMULA I.

For the Pastor.

THE grace of our Lord Jesus Christ *be* with your Spirit. Amen.

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the

word at my mouth, and give them warning from me. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of hands.

This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Take heed therefore unto yourself, and to all the flock over the which the Holy Ghost hath made you overseer, to feed the Church of God, which he hath purchased with his own blood. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit, and soul, and body,

be preserved blameless unto the coming of our Lord Jesus Christ. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness; giving no offense in any thing, that the ministry be not blamed. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

I charge *thee* therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Be watchful, and strengthen the things which remain, that are ready to die. Confirm the souls of the disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Be thou strong, therefore, and shew thyself a man. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Observe thou these things without preferring one before another, doing nothing by partiality.

For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee. Be not weary in well-doing. But be thou faithful unto death. Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

Now unto the King eternal, immortal, invisible, the only wise God, *be* honor and glory forever and ever. The grace of our Lord Jesus Christ *be* with you. Amen.

FORMULA II.

For the Church.

GRACE *be* with you all. Amen.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation: Jesus Christ the same

yesterday, and to-day, and forever. But to do good, and to communicate, forget not: for with such sacrifices God is well pleased. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

Receive them therefore in the Lord with all gladness; and hold such in reputation. Salute all them that have the rule over you, and give them *their* hire, for the laborer is worthy of his hire. Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather? Do ye not know that they which minister about holy things live *of the things* of the tem-

ple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.

And our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work. Hold fast the profession of *your* faith without wavering; for he *is* faithful that promised: and consider one another, to provoke unto love, and to good works: not forsaking the assembling of yourselves together, as the manner of some *is;* but exhorting *one another;* and so much the more, as ye see the day approaching.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men.* See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men.* Bear ye one another's burdens, and so fulfill the law of Christ. Wherefore, comfort your selves together, and edify one another, even as also ye do.

Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you; *that* we may have a good conscience, in all things willing to live honestly: and that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall establish you, and keep *you* from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. And the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory forever and ever. Amen.

CHAPTER IV.

Installation of the Church Council.

INTRODUCTION.

DEAR BRETHREN,—You have been duly elected by the members of this Church as its officers. As your brethren have thus shown that they confide in your readiness to discharge with fidelity the offices to which you have been chosen, in a manner satisfactory to themselves, and consistent with your Christian obligations, and so, as you will desire to have done when God shall call you to your last account, I now ask your attention to a brief statement of your official duties:

Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel, from the first day until now; and not *that* only, but you were also chosen of the Church to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind: avoiding this, that no man should blame us in this abundance which is administered by us: providing for honest things, not only in the sight of the Lord, but also in the sight of men.

Ye *are* witnesses, and God *also*, how holily, and justly, and unblamably we behaved ourselves among you that believe: for yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you. Let your moderation be known unto all men. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

But give heed while I state your official duties severally:

FORMULA I.

The Duties of Elders.

AND when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed. And so were the churches established in the faith, and increased in number daily. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly; but sober, grave, temperate, sound in faith, in charity, in patience.

Moreover, they must have a good report of them which are without; lest they fall into reproach and the snare of the devil. And the elders of the congregation shall take care of the Church of God, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over *God's* heritage, but being ensamples to the flock. Let the elders that rule well, be counted worthy of double honor. Rebuke not an elder, but entreat *him* as a father.

Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. And do faithfully whatsoever ye do to the brethren and to strangers; which have borne witness to your charity before the Church: whom if ye bring forward on their journey after a godly sort, ye shall do well. And visit the fatherless and widows in their affliction, *and* keep yourselves unspotted from the world. See that no

other but sound doctrine be taught. Them that sin rebuke before all, that others also may fear.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one no not to eat. Therefore put away from among yourselves that wicked person. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. And ye shall observe these things without preferring one before another, doing nothing by partiality.

And the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle *you*. To him *be* glory and dominion forever and ever. Amen.

But in a more specific summary, their duties are:

1. They shall set before the Church a truly Christian example.

2. As members of the Church Council, it is their duty to participate in all the business connected with the government and discipline of the congregation, as detailed in Chapter IV of the Formula of Government and Discipline.

3. They shall take care that evangelical doctrine and Christian discipline are maintained and perpetuated in the Church.

4. They shall visit the schools of the Church from time to time, and see that good order is observed in them, and that the children are properly instructed.

5. When discord and controversies arise, they shall endeavor, as far as possible, to reconcile the parties concerned, and to restore peace.

6. If the Pastor desire it, they shall accompany him in his visits to the sick.

7. They shall see that all the temporal affairs of the Church are duly attended to and administered, and aid in the execution of any measures adapted to promote its well-being.

FORMULA II.

The Duties of Deacons.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the whole multitude; and they chose seven men full of faith and of the Holy Ghost, whom they set before the apostles: and when they had prayed they laid *their* hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. We therefore ought to receive such, that we might be fellow-helpers to the truth.

Likewise *must* the deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use office of a deacon, being *found* blameless. Even

so *must their* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well; for they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake; and give them *their* hire: for the laborer is worthy of his hire. Let all your things be done with charity. *And* be at peace among yourselves.

Now concerning the collection for the saints, as I have given order to the Churches, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And be ye an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Let all things be done decently, and in order But to do good, and to communicate forget not; for with such sacrifices God is well pleased.

Pray for us: for we trust we have a good conscience, in all things willing to live honestly. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work. The grace of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

But in a more specific summary, their duties are:

1. They shall set the Church an example of a truly Christian life.

2. As members of the Church Council, it is their duty to participate in all the business connected with the government and discipline of the congregation, as detailed in Chapter IV of the Formula of Government and Discipline.

3. They shall render all necessary aid in the services of the sanctuary, and especially in the administration of the Lord's-supper, in the way of furnishing the elements of the Communion, and spreading the table.

4. They shall take up all collections in the Church, and pay the sums collected to the Treasurer, as often as the Church Council may consider it necessary for the good of the Church.

5. It shall be their duty to see that, according to Christ's command, the Pastor of the Church be properly supported. And, lastly, that all things connected with the public worship of God be done decently and in order.

CONCLUSION.

DEAR BRETHREN,—You have thus heard what are the duties that pertain to your respective offices. In order that the congregation may be certified of your willingness to perform them to the best of your ability, you will now, in the presence of God, make known this your willingness by saying: *I will.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

PRAYER.

The Pastor, giving his right hand to each, shall say:

I wish you the blessing and guidance of God in the exercise of your office. May the Lord direct and assist you by his Holy Spirit; may he counsel and strengthen you in all your undertakings, and encourage you to labor diligently for the prosperity of this Church, and to fulfill with fidelity your respective duties. And be assured that he who is faithful and just to reward those who serve him with uprightness and fidelity, will bless your labors and grant you, in time and eternity, a recompense according to his great goodness. Depart in peace.

The Pastor, turning now to those who are going out of office, shall say:

I address myself to you, dear brethren, who are now retiring from office, and tender you the

thanks of the congregation, for the faithfulness and zeal which you have manifested in its service. That the Lord may bless and reward you, is the sincere wish and prayer of us all.

CHAPTER V.

Consecration of a Church.

FORMULA I.

Corner-Stone Laying.

NOW set your heart and your soul to seek the Lord your God. *Is* not the Lord your God with you? and hath he *not* given you rest on every side? Arise, therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord. And the builders brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house; and they laid the foundation of the house of God: and since that time, even until now, hath it been in building, and *yet* it is not finished. In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and all the people shouted with a great shout when they praised the Lord, because the foundation of the house of the Lord was laid.

Consider now from this day and upward, *even* from the day that the foundation of the Lord's temple was laid, consider *it*; from this day will I bless you. Thus saith the Lord of hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the Lord of hosts was laid, that the temple might be built. Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof? The hands of the builder have laid the foundation of this house, his hands shall also finish it; for who hath despised the day of small things? According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. The stone *which* the builders refused is become the head *stone* of the corner. Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he

shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord *is* gracious: to whom coming *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore, also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, *even to them* which stumble at the word, being disobedient. But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and proph-

ets, Jesus Christ himself being the chief corner-*stone;* in whom all the building fitly framed together, groweth unto an holy temple in the Lord: that your sons *may be* as plants grown up in their youth; *that* your daughters *may be* as corner-stones, polished *after* the similitude of a palace: *that* your garners *may be* full, affording all manner of store; *that* your sheep may bring forth thousands and ten thousands in your streets: *that* your oxen *may be* strong to labor; *that there be* no breaking in, nor going out; that *there be* no complaining in your streets. Happy *is that* people, that is in such a case: *yea,* happy *is that* people, whose God *is* the Lord.

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone,* a sure foundation: he that believeth shall not make haste. This is the Lord's doing; it *is* marvelous in our eyes. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed *be* he that cometh in the name of the Lord: we have blessed you out of the house of the Lord. God *is* the Lord, which hath showed us light: bind the sacrifice with cords, *even* unto the horns of the altar. Thou *art* my God, and I will praise thee: *thou art* my God, I will exalt thee. Oh give thanks unto the Lord; for *he is* good: for his mercy *endureth* forever.

The grace of our Lord Jesus Christ *be* with you all. Amen.

FORMULA II.

Dedication.

HOW amiable *are* thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O Lord of hosts, my King, and my God. Blessed *are* they that dwell in thy house: they will be still praising thee. They go from strength to strength, *every one of them* in Zion appeareth before God. For a day in thy courts *is* better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness. Arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord. And David said, Solomon my son *is* young and tender, and the house *that is* to be builded for the Lord *must be* exceeding magnificent, of fame and of glory throughout all countries. Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee.

Then spake Solomon, Behold, I purpose to build an house unto the name of the Lord my

God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. And Solomon began to build the house of the Lord. And he commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house. And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax, *nor* any tool of iron heard in the house, while it was in building.

And the word of the Lord came to Solomon, saying, *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake my people Israel.

Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished. So Solomon built the house, and finished it. In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it. So was ended all

the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; *even* the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord. Then the king and all the people offered sacrifices before the Lord. And King Solomon offered a sacrifice of twenty and two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house of God.

Then spake Solomon, The Lord said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in forever. And the king turned his face about, and blessed all the congregation of Israel: and all the congregation of Israel stood: and he said, Blessed *be* the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house, that my name might be therein; but I chose David to be over my people Israel.

And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven: and he said, Lord God of Israel, *there is* no God like thee, in heaven above, or on

earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold the heaven and heaven of heavens can not contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to-day: that thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling-place: and when thou hearest, forgive.

And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he

stood and blessed all the congregation of Israel with a loud voice, saying, Blessed *be* the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And let these my words wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all the people of the earth may know that the Lord *is* God, *and that there is* none else. Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

O give thanks unto the Lord; for *he is* good; for his mercy *endureth* forever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise. Blessed *be* the Lord God of Israel forever and ever. And all the people said, Amen, and praised the Lord. And

they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved.

FORMULA III.

Re-Dedication.

THUS speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, *Is it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste? Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

And now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I *am* with you. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Except the Lord build the house, they labor in vain that build it. Yet the hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and he

shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace, unto it. For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory. The silver *is* mine, and the gold *is* mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former: and in this place will I give peace.

And when the builders laid the foundation of the temple of the Lord, all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. And they builded, and finished *it*, according to the commandment of the God of Israel.

Now, who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? And many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off. And the children of Israel kept the dedication of this house of God with

joy, and offered at the dedication a hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the Lord. And there was very great gladness.

And Ezra blessed the Lord, the great God; and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads and worshiped the Lord with *their* faces to the ground. Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place. Let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever: and mine eyes and my heart shall be there perpetually. In all places where I record my name I will come unto thee, and I

will bless thee. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land. For now have I chosen and sanctified this house, that my name may be there forever: and mine eyes and my heart shall be there perpetually. Peace be within thy walls, *and* prosperity within thy palaces. Blessed *be* the Lord God of our fathers, which hath put *such a thing* as this in your heart, to beautify the house of the Lord.

O sing unto the Lord a new song: sing unto the Lord, all the earth. For the Lord *is* great, and greatly to be praised: he *is* to be feared above all gods. Honor and majesty *are* before him: strength and beauty *are* in his sanctuary. Give unto the Lord the glory *due unto* his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye

may prove what *is* that good, and acceptable, and perfect will of God.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, *be* glory and majesty, dominion and power, both now and ever. Amen.

FORMULA IV.

Organ Dedication.

PRAISE ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the cornet: praise him with the psaltery and harp. Praise him with the timbrel and pipe: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Let every thing that hath breath praise the Lord. Praise ye the Lord.

O thou eternal God! Thou art the omnipotent Jehovah, who dwellest in the Heaven of heavens, and rulest among men; to Thee alone

be praise and thanksgiving, from the hosts of heaven, and from the inhabitants of earth. With devout gratitude and holy joy this congregation is assembled to worship Thee in this temple with this newly erected organ, which has been completed under thy divine guidance, and which we intend now to dedicate to thy blessed name. Our first offerings to Thee shall be humble thanksgiving, joyful praise, and holy reverence. Baptize us with the Holy Ghost, and with fire, that we may lift up to Thee our hands and voices, and worship Thee with pure hearts fervently, with holy lips, and a consecrated organ. O God, who art without beginning of years or end of days, whose love is from everlasting to everlasting, come into our midst in thy majesty and glory, and hear our prayer. Amen.

Beloved Brethren,—Believing it to be your duty as well as privilege to worship God with organ as well as song, and impressed with the conviction that the extension of Christ's kingdom and the salvation of souls may be thereby promoted, you have caused the erection of this organ, and are now assembled to dedicate it to the worship of the Triune God. Though there is no specific divine law expressly demanding this at your hands, yet you justly infer, from general principles laid down in the Sacred Scriptures as well as from the dictates of enlightened reason, that it is your duty; and

hence you have done well in that you have united in the accomplishment of a work so important, and that promises so much good to yourselves and to your descendants. We trust that you were actuated, in the building of this organ, by motives which God approves, and that you can truly adopt the language of the devout Psalmist: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

We find frequent allusions to the organ in God's Holy Word. Moses says, that "Jubal was the father of all such as handle the harp and organ." This was about one hundred and twenty-five years after the creation of the world. Job says of the wicked: "They take the timbrel and harp, and rejoice at the sound of the organ." And because of the change of his former state, he cries out in his bitter lamentation: "My harp is turned to mourning, and my organ into the voice of them that weep." And the sweet singer of Israel says: "Praise the Lord with the timbrel and pipe: praise him with stringed instruments and organs." Thus it appears that organs were in use at a very early day as instruments of rejoicings and lamentations both of the righteous and of the wicked.

But there is no record of their introduction into churches until the Christian Era. Pope Vitalian is related to have first introduced organs into some of the churches of Western Eu-

rope, about the year of our Lord 670; but the earliest trustworthy account is that of the one sent as a present by the Greek Emperor Constantine Copronymus to King Pepin in the year of our Lord 755. Since then their introduction and use as instruments of public worship have become very general. And no one can fail to perceive how suitable and desirable it is that such organs should be especially consecrated to the service of the Most High. For such a purpose we are now assembled.

At the request of the Christian congregation by whom this organ has been built, and with our hearts uplifted unto the Almighty and Eternal God, from whom all good gifts do proceed, we ministers of the Gospel here assembled consecrate this organ, and declare that henceforth it shall be devoted exclusively to the sacred purposes of religion. We appoint and consecrate it to the promotion of the glory of the Almighty God, to the end that it may be used to sweeten and harmonize the voice of praise and thanksgiving unto the Creator, Preserver, and Ruler of the world; and unto Jesus Christ our Lord, the only begotten of the Father, the only Redeemer of men; and unto the Holy Ghost, the Spirit of truth, of life, of comfort, and of peace. Unto this sacred purpose we appoint and consecrate this organ, in the name of God the Father, the Son, and the Holy Ghost.

But as the consecration of the organ is vain and inefficient, unless it be followed by another consecration unto God of the organist, the chorister, the choir, and all who sing the songs of Zion, I call upon all such now to consecrate themselves anew with all they are and have to the service of their God. To him consecrate your souls with all their powers and impulses, that you may sing with the Spirit and the understanding, making melody in your hearts unto the Lord. To him consecrate your voices with all their sweetness and culture, that they may break forth harmoniously in psalms and hymns and spiritual songs, praising the Lord. To him consecrate your bodies with all their faculties and members, that they may become fit temples for the indwelling of the Holy Ghost, through whom your praises may become sweet as angel songs. Thus may the consecration of this organ be accompanied by the consecration of yourselves to God. And let all the people say, Amen.

And now, my Christian-friends, accompany me with your prayers to the God of all grace, that he may bestow his blessing upon this work.

PRAYER.

O Father of all grace and compassion, accept our thanks that thou hast put it into the hearts of thy servants to build this organ unto thy praise and for the good of immortal souls.

Look with great favor upon its consecration to thy worship as a blessed accompaniment of the songs of Zion. Look in mercy upon all who shall assemble here in days to come, to join their voices with the voice of this consecrated organ, and gladden and bless them with thy gracious presence. Grant, O God! that all who shall here sing thy praise may receive the blessing of the new covenant to their comfort and joy, and afterward join in the song of Moses and the Lamb in the better land. Grant, O God! that thy servants may this day be created anew into thine own image and likeness, that they may here, in thine earthly temple sing thy praise with the spirit and the understanding in perfect concord with the voice of this consecrated organ, and in the end be received, through riches of grace in Christ Jesus, into that glorious temple not made with hands, in which everlasting songs of praise are lifted up unto Thee. And unto the Triune God, Father, Son, and Holy Ghost, be praise, world without end. Amen.

CHAPTER VI.

Church Festivals.

FORMULA I.

Christmas.

NOW the birth of Jesus Christ was on this wise: The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name *was* Mary. And the angel came in unto her, and said, Hail, *thou that art* highly favored, the Lord *is* with thee: blessed *art* thou among women. And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God. And Mary said, Behold the handmaid of the

Lord, be it unto me according to thy word. And the angel departed from her.

And when as Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us.

And it came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed. And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be taxed with Mary his espoused wife. And so it was, that while they were there, the days were accomplished that she should be delivered: and

she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds, abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. And this *shall be* a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shep-

herds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen *it*, they made known abroad the saying which was told them concerning this child. And all they that heard *it* wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born: and they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had

privily called the wise men, inquired of them diligently what time the star appeared: and he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when eight days were accomplished for the circumcising of the child, his name was called JESUS.

FORMULA II.

New Year.

BEHOLD, *there* is a feast of the Lord in Shiloh yearly. On the first day of the year *there shall be* an holy convocation; and ye shall keep it a feast unto the Lord, to offer

unto the Lord the yearly sacrifice: and ye shall rejoice before the Lord your God. Come, my people, let us, on the first *day* of the year, enter his house, to worship and to sacrifice unto the Lord of hosts.

Hitherto hath the Lord helped us. The Lord hath done great things for us; *whereof* we are glad. O Lord, thou preservest man and beast: therefore the children of men put their trust under the shadow of thy wings. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

What is man, that thou art mindful of him? and the son of man, that thou visitest him? Verily, every man at his best state *is* altogether vanity. Behold, thou hast made his days *as* an hand-breadth; and his age *is* as nothing before thee: *and as* the stream of brooks they pass away; for we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding. For another year *is* passed away: we spend our years, as a tale *that is told.*

It is of the Lord's mercies that we are not consumed, because his compassions fail not. *They are* new every morning: great *is* thy faithfulness. Thou crownest the year with thy goodness: and thy paths drop fatness. The

pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

But, O Lord, our God, we have sinned; do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. O Lord, hear: O Lord, forgive; for thou, Lord, *art* good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. So teach *us* to number our days, that we may apply *our* hearts unto wisdom: for here have we no continuing city, but we seek one to come. Little children, it is the last time. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: and the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken *it*.

He spake also this parable: A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:* and if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down. Therefore thus

saith the Lord; Behold, I will cast thee off from the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. For the day of vengeance *is* in mine heart, and the year of my redeemed is come.

But, beloved, remember ye the words of our Lord Jesus Christ; Watch and pray, that ye enter not into temptation: repent, and turn *yourselves* from all your transgressions: so iniquity shall not be your ruin *even* the year of your visitation: lest ye cry this year with a great and exceeding bitter cry, The harvest is past, the summer is ended, and we are not saved.

But blessed *be* the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Save now, we beseech thee, O Lord: O Lord, we beseech thee, send now prosperity. Amen.

FORMULA III.

Good Friday.

NOW at the feast of the Passover, Jesus was troubled in spirit, and said, Verily, verily, I say unto you, that one of you shall betray me. He then, lying on Jesus' breast, saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. And he went immediately out: and it was night. He then went unto the chief priests, to betray Jesus unto them, and said *unto them*, What will ye give me, and I will deliver him unto you? And when they heard *it*, they were glad, and promised to give him money. And they covenanted with him for thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and from that time he sought opportunity to betray him.

And Jesus went forth with his disciples over the brook Cedron, where was a garden, called Gethsemane, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oft-times re-

sorted thither with his disciples. Judas then, having received a band of *men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and with him a great multitude with swords and staves. Jesus therefore went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way. Then the band, and the captain, and officers of the Jews took Jesus, and bound him, and led him away to Annas first, for he was father-in-law to Caiaphas, which was the high-priest that same year.

The high-priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high-priest

so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me!

Now Annas had sent him bound unto Caiaphas the high-priest, where the scribes and the elders were assembled. Then the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, *yet* found they none. For many bare false witness against him; but their witness agreed not together. At the last came two false witnesses, and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. But neither so did their witness agree together.

And the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe. And if I also ask *you*, ye will not answer me, nor let *me* go. And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. And Jesus said, I am: nevertheless, I say unto you, Hereafter shall ye

see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others, when they had blindfolded him, smote him on the face with the palms of their hands, saying, Prophesy unto us, thou Christ, Who is he that smote thee? And many other things blasphemously spake they against him.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led Jesus from Caiaphas unto the hall of judgment, and delivered him to Pontius Pilate the governor. And Jesus stood before the governor: but they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews

therefore said unto him, It is not lawful for us to put any man to death.

Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all.*

And the whole multitude of them arose, and began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying, That he himself is Christ, a king. Then said Pilate to the chief priests, and *to* the people, I find no fault in this man. And they were the more fierce,

saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him: I

will therefore chastise him, and release *him*. And they cried out all at once, saying, Away with this *man*. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.

Now at *that* feast, the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection. Therefore, when they were gathered together, Pilate said unto them, Ye have a custom that I should release unto you one at the passover: will ye therefore, that I release unto you the king of the Jews?

When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream, because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? Barabbas, or Jesus, which is called Christ? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

Pilate therefore, willing to release Jesus, spake again to them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? But they cried, saying, Crucify *him*, crucify him. Then Pilate said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let *him* go. And they cried out the more exceedingly, Crucify him: and the voices of them and of the chief priests prevailed.

When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend. Whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called The Pavement, but in the Hebrew, Gabbatha. And it was the preparatio of the passover, and about the sixth hour: and he saith unto the Jews, Behold your

King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

And *so* Pilate, willing to content the people, gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; and when he had scourged Jesus, he delivered *him* to be crucified. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus. And there were also two others, malefactors led with him to be put to death.

And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink, mingled with gall: but he received *it* not. And there in the place which is called Calvary, they crucified him, and the malefactors; one on the right hand, and the other on the left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top

throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. And it was the third hour, and they crucified him. And sitting down, they watched him there. Then said Jesus, Father, forgive them: for they know not what they do.

And Pilate wrote a title, and put *it* on the cross over his head. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written, I have written. And the people stood beholding.

And they that passed by, reviled him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking *him*, with the scribes and elders, said, He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will

believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

Now, from the sixth hour there was darkness over all the land unto the ninth hour. And

about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. The rest said, Let be; let us see whether Elias will come to take him down.

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received the vinegar, he said, It is finished. Jesus, when he had cried again with a loud voice, said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent: and the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. And all the people that came together to that sight, beholding the things which were done, feared greatly, and smote their breasts and returned to Jerusalem, saying, Certainly this

was a righteous man. Now, when the centurion saw what was done, he glorified God, saying, Truly this was the Son of God.

FORMULA IV.

Easter.

AND when the Sabbath was past, very early in the morning, when it was yet dark, as it began to dawn toward the first *day* of the week, at the rising of the sun, Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome the mother of Zebedee's children, James and John his brother, and Joanna the wife of Chuza, and certain *others* with them, had bought sweet spices, and came to see the sepulcher, bringing the spices which they had prepared that they might anoint him. And they said among themselves, Who shall roll us away the stone from the door of the sepulcher? for it was very great.

And behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead *men*. And when they looked, they saw that the stone was rolled away.

Then Mary Magdalene runneth, to tell his disciples, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. But the other *women that were* with her entering into the sepulcher, saw a young man sitting on the right side, clothed in a long white garment, and found not the body of the Lord Jesus; and they were affrighted. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? And the angel said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. But go your way quickly, tell his disciples and Peter, that he is risen from the dead, and behold, he goeth before you into Galilee: there shall ye see him, as he said unto you: But after that I am risen, I will go before you into Galilee. Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again: lo, I have told you. And they remembered his words, and departed quickly from the sepulcher, with fear and great joy; for they trembled, and were amazed: neither

said they any thing to any *man;* for they were afraid, and did run to bring his disciples word.

Then Mary Magdalene cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulcher, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulcher. And he stooping down, *and looking in*, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulcher, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

But Mary stood without at the sepulcher weeping: as she wept she stooped down *and looked* into the sepulcher, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto

them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your father, and *to* my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

But now is Christ risen from the dead, whereof these all are witnesses. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

Now, when *Jesus* was risen early, the first *day* of the week, he appeared first to Mary

Magdalene, out of whom he had cast seven devils.

And as the other *woman* went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

After that he was seen of Cephas: as it is written, The Lord is risen indeed, and hath appeared to Simon.

After that he appeared in another form unto two of them, as they went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they went and told *it* unto the residue; and their words seemed to them as idle tales, and they believed them not.

Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and found the eleven gathered together, and them that were with them, and stood in the midst, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen: and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of a honey-comb. And he took *it*, and did eat before them. Then were the disciples glad when they saw the Lord.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print

of the nails, and thrust my hand into his side, I will not believe?

And after eight days again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed *are* they that have not seen, *and yet* have believed.

After these things Jesus showed himself again to the disciples at the sea of Tiberias. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted.

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James, then of all the apostles.

And last of all he was seen of me also, as of one born out of due time.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, *and* become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Death is swallowed up in victory. But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ. Amen.

FORMULA V.

Ascension.

JESUS saith unto Mary, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and *to* my God and your God.

And it came to pass, when the time was come that he should be received up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with *them*, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of me.

And when he had spoken these things, he led them out as far as to Bethany: and he lifted up his hands and blessed them. And it came to pass, while he blessed them, while they beheld, he was parted from them, and taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said: Ye men of Galilee, why stand ye gazing up

into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

So then he was received up into heaven, and sat on the right hand of God in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and God hath put all *things* under his feet, and gave him *to be* the head over all *things* to the Church, which is his body, the fulness of him that filleth all in all. And no man hath ascended up to heaven, but he that came down from heaven *even* the Son of man which is in heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

And Daniel said, I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

And I John, beheld, and lo, in the midst of the throne and of the four beasts, and in the

midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Now, ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, whom ye slew and hanged on a tree: him hath God exalted *to* the right hand of the Majesty on high to *be* a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: for he testifieth, Thou *art* a priest forever after the order of Melchisedec. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea,

for the rebellious also, that the Lord God might dwell *among them*. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an high priest which can not be touched with the feeling of our infirmities: but was in all points tempted like as *we are*, *yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

FORMULA VI.

PENTECOST.

BEHOLD, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. And he led them out

as far as to Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven; and a cloud received him out of their sight. Then returned they unto Jerusalem from the mount called Olivet, and went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed,

and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born, speak the wonderful works of God? And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy. And it shall come to pass, *that* whosoever shall call on the name of the Lord, shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge

of God, ye have taken, and by wicked hands have crucified and slain: this Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word, were baptized: and the same day there were added *unto* them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their

meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the Church daily such as should be saved.

FORMULA VII.

Reformation.

JESUS CHRIST the same yesterday, and to-day, and forever. This is the stone which was set at nought of the builders, which is become the head of the corner; for other foundation can no man lay. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved. We have a sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. And this is the word which by the Gospel is preached unto us, as a lamp unto our feet, and a light unto our path. Our help *is* in the name of the Lord, who made heaven and earth: who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son. The Lord God of heaven hath brought us out from the house of bondage into the glorious liberty of the children of God. He hath sent his angel, and delivered his servants from the bondage

of corruption, that it might be fulfilled which was spoken of the Lord, saying, And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, and cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, that there should be time no longer.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go, *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it

shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it my belly was bitter. And he said unto me, Thou must prophesy before many peoples, and nations, and tongues, and kings. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

I beseech you therefore, brethren, by the mercies of God, that ye stand fast in the liberty wherewith Christ hath made us free, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the

Spirit, which is the word of God: and be not entangled again with the yoke of bondage; for a man is justified by faith without the deeds of the law. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, *be* glory and majesty, dominion and power, both now and ever. Amen.

FORMULA VIII.

Harvest Feast.

GOD said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And He hath promised that while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. And the Lord is not slack concerning his promise, as some men count slackness; but faithful: and he hath so fulfilled the same unto us this year. And of his loving-kindness, he left not himself without witness, in that he did good, and gave

us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Thou crownest the year with thy goodness. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Having therefore these promises, dearly beloved, let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: who reserveth unto us the appointed weeks of the harvest. Behold, *there is* a feast of the Lord in Shiloh yearly, the feast of harvest, the first-fruits of thy labors, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labors out of the field. And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the stranger, and the fatherless, and the widow, that *are* within thy gates: and they shall not appear before the Lord empty. Every man *shall give* as he is able, according to the blessing of the Lord thy God which he hath given thee. Thou shalt not delay *to* honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. And thou shalt keep the feast unto the Lord thy God with a tribute of a free-will-offering of thine

hand, which thou shalt give *unto the LORD thy God*, according as the Lord thy God hath blessed thee.

But beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest, *when* thou hast eaten and art full, and hast built goodly houses, and dwelt *therein;* and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God. And it shall be, if thou do at all forget the Lord thy God, I testify against thee this day, that *there shall be* a very grievous murrain upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: and the locusts, and caterpillars, and that without number, shall eat up thy harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy vines and thy fig-trees: and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses, because the harvest of the field is perished; and gladness is taken away, and joy out of the plentiful field; because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength.

But if thou shalt bring into the house of the

Lord thy God the first-fruits of thy land, and shalt indeed obey his voice; then shall he be an enemy unto thine enemies, and an adversary unto thine adversaries: and he shall bless thy bread, and thy water; and shall take sickness away from the midst of thee. There shall nothing cast their young, nor be barren, in thy land: neither shall thy vine cast her fruit before the time in the field; and goodness and mercy shall follow thee all the days of thy life; and thou shalt dwell in the house of the Lord forever.

The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. Amen.

CHAPTER VII.

National Occasions.

FORMULA I.

Thanksgiving and Praise.

MAKE a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he *is* God: *it is* he *that* hath made us, and not we ourselves; *we are* his

people, and the sheep of his pasture. Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name. For the Lord *is* good; his mercy *is* everlasting.

Let all the people praise the Lord: for he hath brought them into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates, and the apple-tree, *even* all the trees of the field; and groves by the green trees upon the high hills, and every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed: and a land of Churches established in the faith of our Lord Jesus Christ: a land full of silver and gold, neither *is there any* end of their treasures; and full of horses, neither *is there any* end of their chariots: a land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land whose stones *are* iron, and out of whose hills thou mayest dig brass; a pleasant land, a goodly heritage of the hosts of nations; a land like the garden of Eden, wide, and quiet, and peaceable; a delightsome land; a land of rivers; a land flowing with milk and honey; a land for cattle; a land of corn and wine; a land of bread and vineyards; a large land: for God hath given it into your hands; a place

where *there is* no want of any thing that *is* in the earth, for the earth is full of the goodness of the Lord.

He made you also ride on the high places of the earth, that you might eat the increase of the fields; and he made you to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams, and goats, with the fat of kidneys of wheat: and drink the pure blood of the grape. Surely the lines are fallen unto you in pleasant *places;* yea, you have a goodly heritage.

Now therefore, if ye will walk in my statutes and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit: and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: neither shall the sword go through your land. And I will walk among you, and will be your God, and ye shall be my people. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you, and for the good land which he hath given thee.

But beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest *when* thou hast eaten, and art full, and hast built goodly houses, and dwelt *therein;* and *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the Lord thy God: and thou say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day. And it shall be, if thou do at all forget the Lord thy God, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God. And say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and *let* him *be* your fear, and *let* him *be* your dread.

And ye shall proclaim liberty to the captives, and the opening of the prison to *them that are* bound, throughout *all* the land unto all the inhabitants thereof: that every man

should let his man-servant, and every man his maid-servant, go free: that none should serve himself of them; for thou *art* a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth. That thy sons *may be* as plants grown up in their youth; *that* thy daughters *may* be as corner-stones, polished *after* the similitude of a palace: *that* thy garners *may be* full, affording all manner of store; *that* thy sheep may bring forth thousands and ten thousands in thy streets: *that* thy oxen *may be* strong to labor; *that there be* no breaking in, nor going out; that *there be* no complaining in thy streets. Happy *is that* people, that is in such a case: *yea*, happy *is that* people, whose God *is* the Lord.

Be glad then, all ye people, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And ye shall eat every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his cistern: that ye may be strong, and eat the good of the land, and

leave *it* for an inheritance to your children forever. Fear not, O land; be glad and rejoice: for the Lord will do great things. And all nations shall call you blessed. Wherefore be not afraid, for ye shall dwell in the land in safety: every man under his vine and under his fig-tree, from Dan even to Beer-sheba; and none shall make you afraid: for the mouth of the Lord of hosts hath spoken *it*. Offer unto God thanksgiving; and pay thy vows unto the Most High: that thy days may be long upon the land which the Lord thy God giveth thee. Continue in prayer, and watch in the same with thanksgiving; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's. O give thanks unto the Lord; for *he is* good: for his mercy *endureth* forever. Let every thing that hath breath praise the Lord. Praise ye the Lord. And let all the people say, Amen.

As a SECOND FORMULA read Psalm cvii: 1-31.

As a THIRD FORMULA read Psalms cxlvii, cxlviii, and cl.

FORMULA II.

Humiliation and Prayer.

AND the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee: and cry against it; for their wickedness is come up before me. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God

will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did *it* not.

Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the Lord your God, and cry unto the Lord. Alas for the day! for the day of the Lord *is* at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he *is* gracious and merciful, slow to anger, and of

great kindness, and repenteth him of the evil. Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat-offering and a drink-offering unto the Lord your God? Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and said, We have sinned against the Lord, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to our kings, to our princes, and to our fathers, because we have sinned against thee. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure. Turn us again, O God of hosts, and cause

thy face to shine; and we shall be saved. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

And it shall come to pass in the day that when thy people Israel shall turn again to thee, and confess thy name, and pray, and make supplication unto thee in this house: then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.

Fear not, O land; be glad and rejoice: for the Lord will do great things. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I *am* in the midst of Israel, and *that* I *am* the Lord your God, and none else: and my people shall never be ashamed.

CHAPTER VIII.

Anniversary Occasions.

FORMULA I.

Opening of Ecclesiastical Bodies.

BEHOLD, how good and how pleasant *it is* for brethren to dwell together in unity! *It is* like the precious ointment upon the head, that ran down upon the beard; *even* Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, *and as the dew* that descended upon the mountains of Zion: for there the Lord commanded the blessing, *even* life for evermore. We took sweet counsel together, *and* walked unto the house of God in company. Come now therefore, and let us take counsel together: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

In your patience possess ye your souls; in all *things* approving yourselves as the ministers of God, in much patience, in afflictions, in

necessities, in distresses; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and *yet* true; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Having then gifts differing according to the grace that is given to us, whether prophecy,

let us prophesy according to the proportion of faith; or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good. *Be* kindly affectioned one to another with brotherly love; in honor preferring one another.

But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more: that ye may walk honestly toward them that are without, and *that* ye may have lack of nothing. Only let your conversation be as it becometh the Gospel of Christ: that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling *them* out of

the fire; hating even the garment spotted by the flesh.

Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, *be* glory and majesty, dominion and power, both now and ever. Amen.

FORMULA II.

Bible Society.

HEAR ye the word which the Lord speaketh unto you, O house of Israel: All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man

believeth unto righteousness; and with the mouth, confession is made unto salvation.

Come, I pray you, and hear the word that cometh forth from the Lord: to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life.

We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel: which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. Whoso despiseth the word shall be destroyed: but

whoso keepeth his word, in him verily is the love of God perfected.

Forever, O Lord, thy word is settled in heaven. Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation. I have seen an end of all perfection: *but* thy commandment *is* exceeding broad. Therefore I love thy commandments above gold, yea, above fine gold. My tongue shall speak of thy word: for all thy commandments *are* righteousness. O how love I thy law! it *is* my meditation all the day. I hate and abhor lying; *but* thy law do I love. I have refrained my feet from every evil way, that I might keep thy word. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth. Mine eyes fail for thy salvation, and for the word of thy righteousness. Order my steps in thy word. Thy word *is* a lamp unto my feet, and a light unto my path. Thy word *is* very pure: therefore thy servant loveth it.

Wherewithal shall a young man cleanse his way? By taking heed *thereto* according to thy word? not by works of righteousness which he hath done, but according to his mercy, by the washing of regeneration, and renewing of the Holy Ghost; that he might sanctify and cleanse

him with the washing of water by the word. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Sanctify him through thy truth: thy word is truth.

Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the Lord; and in his law doth he meditate day and night. The law of his God *is* in his heart; none of his steps shall slide. The law of the Lord *is* perfect, converting the soul: the testimony of the Lord *is* sure, making wise the simple. The statutes of the Lord *are* right, rejoicing the heart: the commandment of the Lord *is* pure, enlightening the eyes; the fear of the Lord *is* clean, enduring forever: the judgments of the Lord *are* true *and* righteous altogether: more to be desired *are they* than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned: *and* in keeping of them *there is* great reward.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man. For God shall bring every work into judgment, with

every secret thing, whether *it be* good, or whether *it be* evil.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified. The grace of our Lord Jesus Christ *be* with you all. Amen.

FORMULA III.

Fourth of July.

GOD OVER ALL.

Leader. The earth is the Lord's and the fullness thereof. The world and they that dwell therein.

People. For he hath founded it upon the seas, and established it upon the floods.

Leader. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

People. For the Lord is a great God and a great King above all gods.

Leader. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.

People. For the kingdom is the Lord's and he is the governor among the nations.

Leader. I will remember the works of the Lord; surely I will remember thy wonders of old.

People. Which we have heard and known, and our fathers have told us.

Leader. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength and his wonderful works that he hath done.

People. That they might set their hope in God and not forget the works of God, but keep his commandments.

Leader. Thou hast multiplied the nation, *and* increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

People. For thou hast broken the yoke of his burden, and the rod of his oppressor, as in the day of Midian.

Leader. Righteousness exalteth a nation: but sin *is* a reproach to any people.

People. For the throne is established by righteousness.

Leader. Arise, get you up unto the wealthy nation, saith the Lord, which have neither gates nor bars.

People. So *is* this people, and so *is* this nation before me, saith the Lord.

Leader. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been heard like it?

People. He hath not dealt so with any na-

tion, and as for his judgments they have not known them. Praise ye the Lord.

NATIONAL OBLIGATIONS.

Leader. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men.

People. The Lord hath done great things for us, whereof we are glad.

Leader. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him.

People. The Lord hath done great things for us, whereof we are glad.

Leader. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills. A land of wheat and barley and vines and fig-trees, and pomegranates; a land of oil-olive and honey. A land wherein thou shalt eat bread without scarceness; thou shalt not lack any thing in it. A land whose stones are iron, and out of whose hills thou mayest dig brass.

People. The Lord hath done great things for us, whereof we are glad.

Leader. Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes and his commandments and his judgments and to hearken unto his voice. And the Lord hath avouched thee

this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments.

People. The Lord hath done great things for us, whereof we are glad.

Leader. Know therefore that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations.

People. The Lord hath done great things for us, whereof we are glad.

Leader. Keep, therefore, and do them: for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people.

People. The Lord hath done great things for us, whereof we are glad.

Leader. Blessed is the nation whose God is the Lord.

People. O come, let us worship and bow down: let us kneel before the Lord our maker, for he *is* our God.

DANGERS OF DISOBEDIENCE.

Leader. Behold I set before you this day a blessing and a curse: a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day. The wicked shall be turned into hell, and all the nations that forget God.

People. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

Leader. But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord their God.

People. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord.

Leader. Moreover I will make thee waste and a reproach among the nations that are round about thee, in the sight of all that pass by.

People. So will not we go back from thee: quicken us and we will call upon thy name.

BLESSINGS UPON THE GODLY NATION.

Leader. Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance.

People. For his mercy endureth forever.

Leader. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

People. For his mercy endureth forever.

Leader. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul.

People. For his mercy endureth forever.

Leader. And all these blessings shall come on thee and overtake thee if thou shalt hearken unto the voice of the Lord thy God.

People. For his mercy endureth forever.

Leader. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out. The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

People. For his mercy endureth forever.

Leader. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee.

People. For his mercy endureth forever.

Leader. Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine.

People. For his mercy endureth forever.

Leader. And I will walk among you and will be your God, and ye shall be my people.

People. For his mercy endureth forever.

PRAYER FOR OUR NATION.

Leader. The Lord reigneth, let the people tremble.

People. He sitteth between the cherubim; let the earth be moved.

Leader. Lord, thou hast been our dwelling-place in all generations.

People. Before the mountains were brought

forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

Leader. God be merciful unto us and bless us, and cause his face to shine upon us.

People. That thy way may be known upon earth, thy saving health among all nations.

Leader. Save thy people, and bless thine inheritance.

People. Save, Lord! Let the king hear us when we call.

Leader. There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

People. And all this assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's.

Leader. Now therefore, I pray thee, If I have found grace in thy sight, show me now thy way that I may know thee, that I may find grace in thy sight, and consider that this nation is thy people.

People. Yet they are thy people and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm.

Leader. Spare thy people, O Lord, and give not thine heritage to reproach.

People. Thou hast forgiven the iniquity of thy people; thou hast covered all their sin.

Leader. Open ye the gates that the righteous nation which keepeth the truth may enter in.

People. Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hast removed it far unto all the ends of the earth.

Leader. Let the people praise thee, O God, let all the people praise thee.

People. Amen. Praise ye the Lord.

CLOSING WORDS.

Leader. Now therefore in the sight of all Israel, the congregation of the Lord and in the audience of our God, keep and seek for all the commandments of the Lord your God; that ye may possess this good land, and leave it for an inheritance for your children after you forever.

People. The Lord our God will we serve, and his voice will we obey with a perfect heart, and with a willing mind.

Leader. What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

People. Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance.

Leader. The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

People. Amen, and Amen.

CHAPTER IX.

Special Times.

FORMULA I.

The Pastor's Farewell.

AND now, brethren, ye know from the first day that I came among you, after what manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me, I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me. *And* how I, pressed in the spirit, testified *that* Jesus *was* Christ: and kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, and from house to house, testifying repentance toward God, and faith toward our Lord Jesus Christ.

So being affectionately desirous of you, I was willing to have imparted unto you, not the Gospel of God only, but also my own soul, because ye were dear unto me. For ye remember, brethren, my labor and travail: for laboring night and day, because I would not be chargeable unto any of you, I preached unto you the Gospel of God. Ye *are* witnesses, and God *also*, how holily, and justly, and un-

blamably I behaved myself among you that believe: as ye know how I exhorted, and comforted, and charged every one of you as a father *doth* his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory. These things have I spoken unto you, being *yet* present with you.

Now God himself and our Father, and our Lord Jesus Christ, make you to increase and abound in love one toward another, and toward all *men*, even as I *do* toward you: to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints: and have good remembrance of me always, desiring greatly to see me, as I also *to see* you.

And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all

men, for I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Neither did I eat any man's bread for nought; but in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*. And I would very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you. Yea, ye yourselves know, that these hands have ministered unto

my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, they ceased, saying, The will of the Lord be done. And they accompanied him unto the ship, and he departed, and went into another place.

FORMULA II.

Temperance.

HEARKEN to the voice of the Lord thy God. Woe unto him that giveth his neighbor drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look *on* their nakedness! Thou art filled with shame for glory: drink thou also, and the cup of the Lord's right hand shall be turned unto thee and shameful spewing *shall be* on thy glory. Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink: and to-morrow shall be as this day, *and* much more abundant. Do not drink wine nor strong drink, thou, nor thy sons with thee, lest ye die: *it shall be* a statute forever throughout your generations. Be not among wine-bibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

And Eli said, How long wilt thou be drunken? put away thy wine from thee. Now therefore beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean *thing*. Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise. *It is* not for kings, O Lemuel, *it is* not for kings to drink wine; nor for princes strong drink: lest they drink and forget the

law, and pervert the judgment of any of the afflicted. In the day of our king the princes have made *him* sick with bottles of wine; he stretched out his hand with scorners. Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people: for they have made ready their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands. Woe unto *them that are* mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him.

Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Woe to the crown of pride, to the drunkards of Ephraim, whose

glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine! And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach shall drink after them.

Therefore thou shalt say unto them. Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you; for while *they* be folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. They that sit in the gate speak against me; and I am the song of the drunkards. For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter: their wine *is* the poison of dragons, and the cruel venom of asps. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment. For all

tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

Who hath woe? who hath sorrow? who hath contentions? Who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red; when it giveth his color in the cup, *when* it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, *shalt thou say, and* I was not sick; they have beaten me, *and* I felt *it* not: when shall I awake? I will seek it yet again.

Whoredom and wine and new wine take away the heart. And be not drunk with wine, wherein is excess; but be filled with the Spirit. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. Touch not; taste not; handle not; for in doing this thou shalt both save thyself, and hide a multitude of sins.

CHAPTER X.

Services at Sick Beds.

FORMULA I.

An Aged Person.

IN thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou *art* my rock and my fortress. Cast me not off in the time of old age; forsake me not when my strength faileth.

O God, be not far from me: O my God, make haste for my help. My breath is corrupt, my days are extinct, the grave *is ready* for me. But I will hope continually, and will yet praise thee more and more. My mouth shall show forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*.

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, O God, forsake me not. Lord, *why* hidest thou thy face from me? I *am* afflicted

and ready to die: *while* I suffer thy terrors I am distracted. Thy fierce wrath goeth over me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Hide not thy face *far* from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

O thou afflicted, tossed with tempest, *and* not comforted, behold, God will not cast away a perfect one. Blessed *be* the Lord, which hath not left thee this day. And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age. Fear not: for he hath said: I will never leave thee, nor forsake thee: but he that endureth to the end shall be saved. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee. And *even* to thine old age I *am* he; and *even* to hoar hairs will I carry thee: I have made, and I will bear; even I will carry, and will deliver thee.

Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me, declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his

holiness. For his anger *endureth but* a moment; in his favor *is* life: weeping may endure for a night, but joy *cometh* in the morning.

The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. Amen.

FORMULA II.

A Suffering Person.

GRACE *be* to you and peace from God our Father, and *from* the Lord Jesus Christ. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And our hope of you *is* steadfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If

any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.

Take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy. Be ye also patient; patient in tribulation; continuing instant in prayer; rejoicing in hope; confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Establish your hearts, for the coming of the Lord draweth nigh.

The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. And we know that all things work together for good, to them that love God.

And while he was speaking, behold a wo-

man, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment. For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort: thy faith hath made the whole. And the woman was made whole from that hour.

And he was teaching in one of the synagogues on the Sabbath: and behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? as it is written, Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. And the Lord is not slack concerning his promise, as some

men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

Now therefore, return, O Lord, and let it repent thee concerning thy servants. Show us thy mercy, O Lord, and grant us thy salvation. Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

FORMULA III.

A Christian.

GRACE, mercy, *and* peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy.

In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then Hezekiah wept sore: and he turned his face to the wall,

and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. O Lord God of my salvation, I have cried day *and* night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit; I am as a man *that hath* no strength. Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Lord, *why* hidest thou thy face from me? I *am* afflicted and ready to die: *while* I suffer thy terrors I am distracted. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die. Have mercy upon me, O God, according to thy loving-kindness deliver my soul. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; *that* the bones which thou hast broken may rejoice.

And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah, Thus saith the Lord, the

God of David thy Father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord.

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's. Bless the Lord, O my soul: and all that is within me, *bless* his holy name.

FORMULA IV.

A Chastened Person.

O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. *There is* no soundness in my flesh because of thine anger; neither *is there any* rest in my bones because of my sin.

But blessed *is* the man whom thou chastenest, O Lord, and teachest him out of thy law. He is chastened with pain upon his bed, and the multitude of his bones with strong *pain:* so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it can not be seen; and his bones *that*

were not seen, stick out. Yea, his soul draweth near unto the grave. The Lord hath chastened me sore: but he hath not given me over unto death. I shall not die, but live, and declare the works of the Lord.

As many as I love, I rebuke and chasten: be zealous therefore, and repent. Thou shalt also consider in thy heart, that as a man chasteneth his son, *so* the Lord thy God chasteneth thee: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Be patient therefore unto the coming of the Lord. Behold, the husbandman waiteth for

the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh. Take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

FORMULA V.

A Backslider.

HAVE mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin *is* ever before me. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation: and uphold me *with thy* free Spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips, and my mouth shall shew forth thy praise. For thou

desirest not sacrifice; else would I give *it:* thou delightest not in burnt-offering. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou will not despise. My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring?

Because of the wickedness of thy doings, whereby thou hast forsaken me. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the Lord thy God, and that my fear *is* not in thee. The backslider in heart shall be filled with his own ways. Return, ye backsliding children, *and* I will heal their backsliding, I will love them freely: for I *am* merciful, *and* I will not keep *anger* forever, saith the Lord of hosts.

O Lord, though our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee, because we have forsaken thee. Behold, we come unto thee; for thou *art* the Lord our God: and truly in the Lord our God *is* the salvation of Israel. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt offering: then shall they offer bullocks upon thine altar.

FORMULA VI.

Prayer for Recovery.

O LORD GOD of my salvation, I have cried day *and* night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Be not far from me: for trouble *is* near: for *there is* none to help.

Hear me, O Lord; for thy loving-kindness *is* good: turn unto me according to the multitude of thy tender mercies. And hide not thy face from thy servant; for I am in trouble: hear me speedily. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord. Have mercy upon me, O Lord, for I am in trouble: I am like a broken vessel. My heart is sore pained within me: and the terrors of death are fallen upon me. I *am* afflicted and ready to die; *while* I suffer thy terrors I am distracted.

Save me, O God; for the waters are come in unto *my* soul. I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me. Deliver me out of the mire, and let me not sink: let me be delivered out of the deep waters. Let

not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. I am feeble and sore broken. Lord, all my desire *is* before thee; and my groaning is not hid from thee. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears.

Remove thy stroke away from me: for I *am* ready to halt, and my sorrow *is* continually before me. For I will declare mine iniquity; I will be sorry for my sin. Hide not thy face from me in the day *when* I am in trouble; incline thine ear unto me: in the day *when* I call, answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. O spare me, that I may recover strength, before I go hence, and be no more. O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

FORMULA VII.

On Recovering.

IN those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith

the Lord, Set thy house in order: for thou shalt die, and not live. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said, Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore.

Then came the word of the Lord to Isaiah, saying, Go and say to Hezekiah, Thus saith the Lord, I have heard thy prayer, I have seen thy tears: thy sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby: behold, I will heal thee: and I will add unto thy days fifteen years.

And this *is* the writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness: for indeed he was sick nigh unto death: but God had mercy on him; I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, *even* the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: he will cut me off with pining sickness. I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of

me. Like a crane *or* a swallow, so did I chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O Lord, I am oppressed; undertake for me. O Lord, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave can *not* praise thee, death can *not* celebrate thee: they that go down into the pit can not hope for thy truth. The living, the living, he shall praise thee, as I *do* this day.

I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that *my* glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee forever. For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the

Lord; O Lord, I beseech thee, deliver my soul. Gracious *is* the Lord, and righteous; yea, our God *is* merciful. For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

Bless the Lord, O my soul: and all that is within me, *bless* his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good *things; so that* thy youth is renewed like the eagle's.

What shall I render unto the Lord *for* all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

CHAPTER XI.

Services at Funerals.

FORMULA I.

A Minister.

NOW Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof! And Elisha died, and they buried him. Mark the perfect man, and behold the upright: for the end of *that* man *is* peace: and he being dead yet speaketh.

And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead they mourned for him thirty days, *even* all the house of Israel. Let me die the death of the righteous, and let my last end be like his.

And Samuel died: and all the Israelites were gathered together, and lamented him, and

buried him in his house at Ramah; and they mourned over him, *saying*, Alas, my brother!

And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And he blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation. I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. He that hath an ear, let him hear what the Spirit saith; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. There the wicked cease *from* troubling: and there the weary be at rest.

Be thou therefore faithful unto death, and I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace, and

I will give thee a crown of life. Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord: for where I am, there shall also my servant be.

And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Precious in the sight of the Lord *is* the death of his saints: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him forever and ever. And the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Wherefore I will not be negligent to put you always in remembrance of them who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation: Jesus Christ the same yesterday, and to-day, and forever; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; that when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

FORMULA II.

A Public Man.

IT *is* better to trust in the Lord, than to put confidence in princes. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. For behold the Lord, the Lord of hosts, doth take away the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honorable man, and the counselor, and the cunning artificer, and the eloquent orator.

And it came to pass on the third day, that behold, a man came out of the camp from Saul with his clothes rent, and earth upon his head: and he came to David, and said unto him, Saul and Jonathan his son are dead. And David lamented with this lamentation over Saul, and over Jonathan his son: The beauty of Israel is slain upon thy high places: how are the mighty fallen! Saul and Jonathan *were* lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who

clothed you in scarlet; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished!

Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone? Thou knowest Abner, that he came to deceive thee. And Joab sent messengers after Abner, but David knew *it* not. And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth *rib* that he died, for the blood of Asahel his brother. And when David heard *it*, he said, I and my kingdom *are* guiltless before the Lord forever from the blood of Abner the son of Ner: let it rest on the head of Joab, and on all his father's house. And David said to Joab, and to all the people that *were* with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And King David *himself* followed the bier. And they buried Abner in Hebron: and the king lifted up his voice and wept at the grave of Abner; and all the people wept. And the

king lamented over Abner, and said, Died Abner as a fool dieth? Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men, *so* fellest thou. And all the people wept again over him. And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel? And I *am* this day weak, though anointed king.

And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled. For God accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands. In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand. *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that bringeth the princes to nothing; he maketh the judges of the earth as vanity. He *is* terrible to the kings of the earth. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all *other*, and cut off as the tops of the ears of corn.

So man lieth down, and wasteth away: yea, man giveth up the ghost, and where *is* he? Till the heavens *be* no more, they shall not awake, nor be raised out of their sleep. If a man die, shall he live *again?* He shall rise

again in the resurrection at the last day. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, *be* glory and majesty, dominion and power, both now and ever. Amen.

FORMULA III.

An Aged Person.

LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God. Thou turnest man to destruction; and sayest, Return, ye children of men. For all our days are passed away in thy wrath: we spend our years, as a tale *that is told.* The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow; for it is soon cut off, and we fly away. For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not. Cast me not off in the time of old age: forsake me not when my strength faileth.

Fear thou not: for I *am* with thee: be not dismayed; for I *am* thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousnesss. And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver

you. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing.

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward. The hoary head *is* a crown of glory, *if* it be found in the way of righteousness: and thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years;* and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah: there was Abraham buried and Sarah his wife.

And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost and died, and was gathered unto his people, *being* old and full of days; and his sons Esau and Jacob buried him.

And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of

Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof! And Elisha died, and they buried him.

But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we

ever be with the Lord. Wherefore, comfort one another with these words.

FORMULA IV.

An Aged Saint.

THE righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon: and he shall bring forth fruit in old age. The hoary head *is* a crown of glory, *if* it be found in the way of righteousness. Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I *am* the Lord. Thou shalt come to *thy* grave in a full age, like as *a* shock of corn cometh in in his season. And *even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear: even I will carry, and will deliver *you.* Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. So Job died, *being* old and full of days.

Now the days of David drew nigh that he should die: and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk

in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies. So David slept with his fathers, and was buried in the city of David.

And Stephen, full of faith and power, did great wonders and miracles among the people: and all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. Then there arose certain of the synagogue, disputing with Stephen: and they were not able to resist the wisdom and the spirit by which he spake: and they were cut to the heart, and they gnashed on him with *their* teeth; and they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And devout men carried Stephen *to his burial*, and made great lamentation over him.

And behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and

said, Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas; this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose, and went with them. When he was come, they brought him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of great age, and had lived with an husband seven years from her virginity; and she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

Precious in the sight of the Lord *is* the death of his saints. Let me die the death of the righteous, and let my last end be like his! And I heard a voice from heaven, saying unto

me. Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. There the wicked cease *from* troubling; and there the weary be at rest. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

FORMULA V.

A Father.

NOW Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father! the chariot of Israel, and the horsemen thereof! And Elisha died, and they buried him.

And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim. And Pharaoh said unto Jacob, How old *art* thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days

of their pilgrimage. And the time drew nigh that Jacob must die: and he was very old; his eyes also were dim for age, *so that* he could not see; and he called his son Joseph. And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Jacob strengthened himself, and sat upon the bed.

And Jacob said unto Joseph, Behold I die; bury me not, I pray thee, in Egypt: but I will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said. Thou shalt come to *thy* grave in a full age, like as a shock of corn cometh in in his season. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And Jacob, when he was a dying, blessed both the sons of Joseph; and worshiped, *leaning* upon the top of his staff. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people. And Joseph fell upon his father's face, and wept upon him and kissed him: and the Egyptians mourned for him threescore and ten days.

And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house: and

it was a very great company: and they came to the threshing-floor of Atad, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians. And his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought for a burying-place of Ephron the Hittite, before Mamre. And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father.

This day *is* a day of trouble. We mourn sore like doves: for we are orphans and fatherless, our mothers *are* as widows, and the mourners go about the streets. Nevertheless God, that comforteth those that are cast down, comforteth us in all our tribulation, as one *that* comforteth the mourners. He will not always chide: neither will he keep *his* anger forever. Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him. He relieveth the fatherless and widow. Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me. A father of the fatherless, and a judge of the widows, *is* God in his holy habitation: for he hath said, I will never leave thee, nor forsake thee. Evn eas David also saith of him: But thou, O Lord,

art the helper of the fatherless: for in thee the fatherless findeth mercy.

Wherefore comfort yourselves together, and edify one another, even as also ye do.

FORMULA VI.

A Child.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. His days *are* as a shadow that passeth away. Thou makest his beauty to consume away like a moth. For what *is* life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

And it came to pass, when I heard these words, that I sat down and wept. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not. I have lost my children, and am desolate, a captive, and removing to and fro. Behold I was left alone; they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up. And she went, and sat her down over against *him* a good way

off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against *him*, and lifted up her voice, and wept.

David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. And the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead? But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? and they said, He is dead. Then David arose from the earth, and washed, and anointed *himself*, and changed his apparel, and came into the house of the Lord, and worshiped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell

whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.

And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died. And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon, nor Sabbath. And she said, *It shall* be well. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite: run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, *It is* well.

And Jeroboam's wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died. And

when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. And they buried him; and all Israel mourned for him, according to the word of the Lord, which he spake by the hand of his servant Ahijah the prophet.

And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away:* all these things are against me. And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them. Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

FORMULA VII.

A Husband.

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. Then she arose with her daughter-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, *Is* this Naomi? And she said unto them, Call me not Naomi,

call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why *then* call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her, The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead. Commit thy way unto the Lord; trust also in him; for thy Maker *is* thy husband: the Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel; and he will establish the border of the widow.

Having therefore these promises, dearly beloved. Wait on the Lord: be of good courage,

and he shall strengthen thine heart: wait, I say, on the Lord, The Lord Jesus Christ *be* with thy spirit. Amen.

FORMULA VIII.

A Wife.

TO every *thing there is* a season, and a time to every purpose under the heaven; a time to be born, and a time to die; a time to weep, and a time to laugh; a time to mourn, and a time to rejoice. And as it is appointed unto men once to die, both the great and the small shall die in this land.

And in process of time, the daughter of Shuah, Judah's wife died: and Judah was comforted.

Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry, make no mourning for the dead. So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded. I behaved myself as though *she had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

And as for me, when I came from Padan,

Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Bethlehem. And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.

And Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah. And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I *am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight; hear me, and entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which *is* in the end of his field. And Ephron answered Abraham, saying unto him, My lord, hearken unto me: bury there thy dead. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre. Precious in the sight of the Lord *is* the death of his saints.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope; for they shall rise again in the res-

urrection at the last day. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Therefore thus saith the Lord God of Israel: Go thou thy way till the end *be:* for thou shalt rest, and stand in thy lot at the end of the days.

FORMULA IX.

A Son.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations. But he weakened my strength in the way; he shortened my days.

And it came to pass, after these things, *that* the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? Jesus said

unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She said unto him, Yea, Lord: I believe that he shall rise again in the resurrection at the last day.

And it came to pass the day after, that he went into a city called Nain: and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her.

And behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

And it came to pass after these things, that God did tempt Abraham, and said unto him,

Abraham: and he said, Behold, *here* I *am*. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. There the wicked cease *from* troubling; and there the weary be at rest.

The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.

FORMULA X.

A Daughter.

THEN the Spirit of the Lord came upon Jephthah, and Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. And the children of Ammon were subdued before the children of Israel.

And Jephthah came to Mizpeh unto his house, and behold his daughter came out to meet him with timbrels and with dances: and she *was his* only child; beside her he had neither son nor daughter. And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I can not go back. And she said unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows. And he said, Go. And she went with her companions, and bewailed her virginity upon the

mountains. And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed. And it was a custom in Israel, *that* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him. While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead: trouble not the Master. But when Jesus heard *it*, he answered him, saying, Fear not: believe only. And all wept and bewailed her.

And while they mourned and wept, behold, there came a certain ruler, and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, and them that wept and wailed greatly, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead.

Let not your heart be troubled: ye believe

in God, believe also in me: I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die.

Therefore my heart is glad, and my glory rejoiceth: for I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me; my flesh also shall rest in hope: for thou wilt not leave my soul in hell.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

FORMULA XI.

A BROTHER.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. Then said Jesus unto them plainly, Lazarus is dead. Now Jesus loved Martha, and her sister, and Lazarus. Then said Martha unto Jesus, Lord, if thou hadst

been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give *it* thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard *that*, she arose quickly, and came unto him. The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave to weep there.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus wept. Then said the Jews, Behold how he loved him!

And David said unto him, How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and Saul and Jonathan his son are dead.

Then David took hold on his clothes, and rent them; and mourned and wept, and fasted until even, for Jonathan. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Let not your heart be troubled: ye believe in God, believe also in me. There is a friend *that* sticketh closer than a brother. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: Jesus Christ the same yesterday, and to-day, and forever. Greater love hath no man than this, that a man lay down his life for his friends. But God commendeth his love toward us, in that while we were yet sinners Christ died for us. And Jesus saith, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me shall never die. Believest thou this?

Wherefore comfort one another with these words.

FORMULA XII.

A Young Person.

THERE was a man in the land of Uz, whose name *was* Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. And there was a day when his sons and his daughters *were* eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, Behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, and said, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

And behold, Cushi came; and Cushi said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*. And the king was much moved, and went up to the chamber

over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son! Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: and there followed him a great company of people, and of women, which also bewailed and lamented him.

Return, O Lord, how long? Remember how short my time is! *Are* not my days few? Man *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. Thou turnest man to destruction; and sayest, Return, ye children of men. Thou carriest them away as with a flood; they shall not live out half their days. Oh that they were wise, *that* they understood this, *that* they would consider their latter end!

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. There the wicked cease *from* troubling; and there the weary be at rest.

The grace of our Lord Jesus Christ *be* with you. Amen.

FORMULA XIII.

A Needy Person.

THE angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord *is* good: blessed *is* the man *that* trusteth in him. The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the Lord's, and he hath set the world upon them. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

So the poor hath hope. There was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. This poor man cried, and the Lord heard *him*, and saved him out of all his troubles. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; and now he is comforted.

And Jesus lifted up his eyes, and said, Blessed *be ye* poor; for yours is the kingdom of God. Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy.

Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud: but honor shall uphold the humble in spirit: and whoso trusteth in the Lord, happy *is* he. For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word.

Better *is* the poor that walketh in his integrity, than *he that is* perverse in his lips, and

is a fool; but he that hath mercy on the poor, happy *is* he. All the brethren of the poor do hate him: how much more do his friends go far from him? Yet setteth he the poor on high from affliction, and maketh *him* families like a flock. The righteous shall see *it*, and rejoice: for the needy shall not always be forgotten: the expectation of the poor shall *not* perish forever; he shall rise again in the resurrection at the last day. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Wherefore comfort one another with these words.

FORMULA XIV.

Brevity of Life.

MAN *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not: his days *are* as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall man fade away in his ways. And no *man* is sure of life:

because as the flower of the grass he shall pass away. Lord, what *is* man, that thou takest knowledge of him! *or* the son of man, that thou makest account of him! Man is like to vanity: his days *are* like as a shadow that passeth away.

The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: and all the glory of man as the flower of grass, which to-day is, and to-morrow is cast into the oven. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people *is* grass. Thou carriest them away as with a flood; they are *as* a sleep; in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow: for all our days are passed away in thy wrath; we spend our years as a tale *that is told.* The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labor and sorrow: for it is soon cut off, and we fly away. We all do fade as a leaf; we are *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

And Jacob said unto Pharaoh, The days of

the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. When a few years are come, then I shall go the way *whence* I shall not return. *Are* not my days few? Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships; as the eagle *that* hasteth to the prey. My days *are* like a shadow that declineth; and I am withered like grass. Behold, thou hast made my days *as* a handbreadth; and mine age *is* as nothing before thee: thine eyes *are* upon me, and I *am* not. How short my time is! wherefore hast thou made all men in vain? My days are swifter than a weaver's shuttle, and are spent without hope. Oh remember that my life *is* wind: mine eye shall no more see good. Truly *as* the Lord liveth, and *as* thy soul liveth, *there is* but a step between me and death. For I am now ready to be offered, and the time of my departure is at hand.

Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapor, that appeareth for a little time, and then vanisheth away: as a dew from the Lord, as the

showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. For that ye *ought* to say, If the Lord will, we shall live, and do this, or that: for here have we no continuing city, but we seek one to come.

But this I say, brethren, The time *is* short, the night is far spent, the day is at hand: be ye therefore sober, and watch unto prayer: and, knowing the time, that now *it is* high time to awake out of sleep, whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

FORMULA XV.

Sudden Death.

IT *is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart. Sorrow *is* better than laughter: for by the sadness of the countenance the heart is made better. Better *is* the end of a thing than the beginning thereof: and the day of death than the day of one's birth. *There is* no man that hath power over the spirit to retain the spirit: neither *hath he* power in the day of death: and *there is* no discharge in *that* war: therefore shall his calamity come suddenly; suddenly shall he be

broken without remedy, as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

For man knoweth not his time: as the fishes that are taken in an evil net, and as the birds *that are* caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them. In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand as chaff that passeth away: yea, it shall be at an instant suddenly. Truly *as* the Lord liveth, and *as* thy soul liveth, *there is* but a step between me and death.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. Like sheep they are laid in the grave; death shall feed on them: and their beauty shall consume in the grave from their dwelling.

But of that day and *that* hour knoweth no man. Take ye heed, watch and pray: for ye know not when the time is. *For the Son of*

man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch.

The night is far spent, the day is at hand: Behold the Judge standeth before the door. Work while it is day: the night cometh, when no man can work. The coming of the Lord draweth nigh. Be diligent that ye may be found of him in peace, without spot, and blameless. Behold, now *is* the accepted time; behold, now *is* the day of salvation. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

The grace of our Lord Jesus Christ *be* with you. Amen.

FORMULA XVI.

A Suffering Person.

BELOVED, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you: for our light affliction, which is but for

a moment, worketh for us a far more exceeding *and* eternal weight of glory; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye;* for the Spirit of glory and of God resteth upon you: for if we suffer, we shall also reign with *him.* And if we are the children of God, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may be also glorified together. For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust.

Blessed *be* the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. So that we ourselves

glory in you for your patience and faith in all your persecutions and tribulations that ye endure: *which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

Wherefore weep ye not for the dead, neither bemoan them: for these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Wherefore, comfort one another with these words.

FORMULA XVII.

Death Longed For.

MARK the perfect *man*, and behold the upright: for the end of *that* man *is* peace. The day of his death *is* better than the day

of his birth. The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come.* He shall enter into peace. The wicked is driven away in his wickedness: but the righteous hath hope in his death. Precious in the sight of the Lord *is* the death of his saints. Let me die the death of the righteous, and let my last end be like his!

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. For I know that Christ shall be magnified in my body, whether *it be* by life, or by death. For me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better. I would not live alway: let me alone; for my days *are* vanity.

And I said, Oh that I had wings like a dove! *for then* would I fly away, and be at rest. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. My days are past, my purposes are broken off, *even* the thoughts of my heart. I go the way of all the earth. Into

thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. There the wicked cease *from* troubling; and there the weary be at rest.

Wherefore we are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. And we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ: that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

Wherefore, beloved, seeing that ye look for such things, what manner *of persons* ought ye to be in *all* holy conversation and godliness; waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be found of him in peace, without spot, and blameless in the day of our Lord Jesus Christ. To him *be* glory both now and forever. Amen.

FORMULA XVIII.

Sympathy in Bereavement.

HAVE pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. I *am* desolate and afflicted. Lover and friend hast thou put far from me, *and* mine acquaintance into darkness For these *things* I weep; mine eye runneth down with water, because the comforter that should relieve my soul is far from me: my children are desolate. Therefore said I, Look away from me: I will weep bitterly, labor not to comfort me, for *it is* a day of trouble.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

A man *that hath* friends must show himself friendly: and there is a friend *that* sticketh

closer than a brother. A friend loveth at all times, and a brother is born for adversity. To him that is afflicted pity *should be showed* from his friend.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem. Rejoice with them that do rejoice, and weep with them that weep. Appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. Like as a father pitieth *his* children, *so* the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we *are* dust.

And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye

laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him!

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.

FORMULA XIX.

Hope in Death.

THE righteous hath hope in his death. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Therefore *we are* always confident, and willing rather to be absent from the body, and to be present with the Lord.

Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead. Blessed *are* the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Precious in the sight of the Lord *is* the death of his saints. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.

Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord his God: for his anger *endureth but* a moment; in his favor *is* life: weeping may endure for a night, but joy *cometh* in the morning. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. Though he slay me, yet will I trust in him: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. *Thou* shalt quicken me again, and shalt bring me up again from the depths of the earth. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: and *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. For God will redeem my soul from the power of the grave As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. In thy presence *is* fullness of joy; at thy right hand *there are* pleasures for evermore. There the wicked cease *from* troubling; and there the weary be at rest. Let me die the death of the righteous, and let my last end be like his!

The hope of the righteous *shall be* gladness: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters. Mark the perfect *man*, and behold the upright: for the

end of *that* man *is* peace: and the Lord will preserve him unto his heavenly kingdom; to whom be glory forever and ever. Amen.

FORMULA XX.

Advantages of Death.

THE righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come.* He shall enter into peace. For he that is dead is freed from sin. The righteous is delivered out of trouble, and the wicked cometh in his stead. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.* Mark the perfect *man,* and behold the upright: for the end of *that* man *is* peace.

And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise. There the wicked cease *from* troubling; and there the weary be at rest. *There* the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant *is* free from his master. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea,

saith the Spirit, that they may rest from their labors; and their works do follow them.

Blessed *are* they that mourn: for they shall be comforted. They that sow in tears shall reap in joy. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Precious in the sight of the Lord *is* the death of his saints. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For to me to live *is* Christ, and to die *is* gain.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou will not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence *is* fullness of joy; at thy right hand *there are* pleasures for evermore: as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all

them also that love his appearing. Be thou faithful unto death, and I will give thee a crown of life.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* ye may be also. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory.

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

CHAPTER XII.

Services at the Grave.

FORMULA I.

A Christian Man.

MAN, that is born of a woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. In the midst of life we are in death. And yet, though our bodies die and molder into dust, we have hope; for Jesus saith, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. As our kind heavenly Father, in his wise providence, has taken the soul of our brother home to himself, we will now consign his mortal remains to the cold ground: Earth to earth, ashes to ashes, dust to dust; looking confidently for the resurrection of the just, and the life of the world to come.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

FORMULA II.

A Christian Woman.

THE grave is the house appointed for all living. But precious in the sight of the Lord is the death of his saints. Of such Jesus saith: To-day shalt thou be with me in Paradise.

There the wicked cease from troubling, and there the weary be at rest. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Therefore,

Unveil thy bosom, faithful tomb,
  Take this new treasure to thy trust;
And give these sacred relics room
  To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear,
  Invades thy bounds—no mortal woes
Can reach the peaceful sleeper here,
  While angels watch the soft repose.

So Jesus slept; God's dying Son
  Passed through the grave, and blessed the bed;
Rest here, blest saint, till from his throne
  The morning break, and pierce the shade.

Forasmuch as it hath pleased Almighty God, in his mysterious providence, to take the soul of our dear sister out of this world, we will tremblingly give all that remains here of her to its kindred element: Earth to earth,

ashes to ashes, dust to dust; cherishing a blessed hope of a joyful resurrection of the sainted dead, at the last day; for this corruptible must put on incorruption, and this mortal must put on immortality.

And now may the grace of our Lord Jesus Christ, and the peace of God which passeth all understanding, and the fellowship of the Holy Spirit, abide with you, and keep your hearts and minds to eternal life. Amen.

FORMULA III.

A Child.

OUR dear Redeemer saith: Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

He shall gather the lambs with his arm, and carry them in his bosom. There they shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

Gentle Shepherd, thou hast stilled
  Now thy little lamb's long weeping;
Ah, how peaceful, pale, and mild,
  In its narrow bed 't is sleeping!
And no sigh of anguish sore
  Heaves that little bosom more.

While the child was yet alive, we fasted and wept: for we said, who can tell whether

God will be gracious to us, that the child may live. But now it is dead, wherefore should we fast? Can we bring it back again? We shall go to it, but it shall not return to us. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Forasmuch as it hath pleased Almighty God to remove the spirit of his little lamb to his bosom, we will commit its precious tenement of clay to the ground: Earth to earth, ashes to ashes, dust to dust: in the joyful hope of the general resurrection, at the last day, and a blissful immortality in the paradise of God.

And now may grace, and peace, and love, from God the Father, and God the Son, and God the Holy Ghost, be, and abide with you evermore. Amen.

FORMULA IV.

A Minister.

MAN, that is born of woman, is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. The beauty of Israel is fallen, and is no more. We are distressed for thee, our dear brother; very pleasant hast thou been unto us in thy life; thy love to us was wonderful; and in death we are not divided.

All alike lie down in common dust, the

prophet, the priest, and the people. The tall, the wise, the reverend head, must lie as low as ours. But blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them. If a man die, shall he live again? Jesus saith: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. As it hath pleased Almighty God, in his inscrutable providence, to remove to himself the soul of our dear departed brother, we will commit his body to the ground: Earth to earth, ashes to ashes, dust to dust; in joyful anticipation of a glorious resurrection, through our Lord Jesus Christ, at the last day, when he shall be like him; for he shall see him as he is, and enter into the joy of his Lord.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you all, now and forever. Amen.

FORMULA V.

A Public Man.

THERE is a prince and a great man fallen this day! Behold, the Lord taketh away the mighty man, and the man of war, and the judge, and the prophet, and the prudent, and

the ancient, and the honorable man, and the counsellor, and the cunning artificer, and the eloquent orator. Of a truth God is no respecter of persons; but a great God, who regardeth not persons, nor taketh reward.

Hark! from the tombs a doleful sound:
  Mine ears attend the cry;
Ye living men, come view the ground
  Where you must shortly lie.
The prince reposes in this bed,
  In spite of all his towers!
The tall, the wise, the reverend head,
  Lies here as low as ours.

For the Lord regardeth not the prince more than the humble, nor the rich more than the poor; for they all are the work of his hands. In a moment shall they die and pass away. They are exalted for a little while, but are gone and brought low; they are taken out of the way as all others, and cut off as the tops of the ears of corn.

Forasmuch as it hath pleased Almighty God to remove from our midst the soul of the departed, we will now commit his body to its kindred element: Earth to earth, ashes to ashes, dust to dust; in the certain anticipation of the general resurrection, at the last day, when God shall reward every man according to his works, whether good or bad. Now may grace, and peace, and love, from God the Father, and the Son, and the Holy Ghost, three persons, one God, be with you all. Amen.

FORMULA VI.

General Occasions.

OUR days are as grass, as a flower of the field, so we flourish. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. We brought nothing into this world, and it is certain we can carry nothing out. The dust shall return to the earth as it was, and the spirit shall return to God who gave it.

As the soul of the departed has entered the unseen future, we will now consign all that is mortal to the cold ground: Earth to earth, ashes to ashes, dust to dust: in the certain expectation of the general resurrection, at the final day, when all that are in their graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. For as in Adam all die, even so in Christ shall all be made alive; and whatsoever a man soweth, that shall he also reap.

The peace of God, which passeth all understanding, keep your hearts and minds, through Jesus Christ, to eternal life. Amen.

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